In the above verses 18 and 19, we have a clear and emphatic declaration not only of the immortality but also of the eternity of the soul. The Bhagavadgita has adopted these verses as its own and the idea of the eternity of the soul which has permeated all subsequent Hindu thought may be said to have its origin here.

[11] 20. The Self, which is smaller than the smallest and greater than the greatest, is placed in the heart of this living creature. One who is free from desire and sorrow sees the glory of the Self when his internal organs become pure."

" **22.** The wise man, knowing the Self to be incorporeal,. though existing in changeful bodies, great and all-pervading^
becomes free from grief.

[tc] **23.** This Self is not attainable by teaching the Vedas/ nor by understanding, nor by great learning. It is attainable by him alone whom it chooses (for self-manifestation). This Self reveals its body, i.e., its nature to him."

" 24. One who has not ceased from wicked conduct^ who is not tranquil, who is not self-contained and whose mind is not at rest, does not obtain it even by reason."

Here the teacher of this Upanishad places purity of character over the acquisition of knowledge. One, even though possessing the highest knowledge of God cannot attain Him, if he is wicked and impure in mind. This is remarkable for an Upanishad.

Here Jnan has been undervalued and moral integrity has been rightly placed above it. We find a similar idea conveyed in the Mundaka Upanishad (JJJ-i-8 and 9).

Chapter III.

This deals mainly with the importance of inward purification.

"1. In this world, in the highest place of Brahman, *(i.e.,* in the heart) two (the universal and the individual soul) are enjoying the fruits of their own work. Those who know Brahman, describe them as light and shade, also those who feed the five fires (house-holders) and those who feed the fire thrice."